

The Elizabethan Reformation.

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wine the real presence, a rigid Protestant the mere emblems of a spiritual communion (Act of Uniformity, 1559). This was certainly the most feasible expedient in the circumstances. It was a compromise, and compromise was, from the statesman's point of view, imperative. Parliament refrained, too, from making any radical alteration in the government of the Church. It left the historic episcopacy intact. It did not sweep away the fabric of mediaeval ecclesiastical legislation, and, in view of the existing situation, it would have meant anarchy to attempt to do so. The formal creed of the Church was, however, decisively Protestant, though the Forty-two Articles of Cranmer, modified to thirty-nine and altered in some points, were not formally adopted by Convocation till 1563, or ratified by Parliament till 1571. In an officially Protestant Church there could be no room for distinctively Romish doctrines.

The final reformation of the English Church was thus of a much milder type than in the reformed Churches of the Continent. It held the middle way, but in this *via media* the Romanists were not minded to walk at the royal dictation. The Marian bishops refused almost to a man to conform, and their sees were filled by Protestant nominees of the crown. In the place once occupied by Cranmer, and vacated by Cardinal Pole, who went to his last account a few hours after Mary herself, now stood Mathew Parker, the second Protestant archbishop of Canterbury. The deprived bishops were very leniently treated, compared with the barbarous persecution from which their Protestant predecessors had suffered. Bonner was sent to the Marshalsea; the others were lodged in the Tower or the Fleet for contumacy. They and their adherents among the laity and the clergy were, however, liable by the Act of Supremacy to persecution and penalties more or less severe, if they persisted in professing allegiance to Rome. That Act prohibited all and sundry from asserting the jurisdiction of the pope by voice or pen, and it was strengthened by the Acts of 1563, 1571, and 1585. Moreover, the Act of Uniformity, which made Anglican Protestantism the only legal religion, debarred any one from publicly dissenting from it on pain of fine or imprisonment. It compelled every one to attend the Protestant service on pain of incurring censure and fine. The